



QUESTIONS ABOUT
Poetry
ANSWERED BY
AMEER-E-AHL-E-SUNNAT



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

امیرِ اہلِ سُنَّت سے شاعری کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat say shaiyri kay baray mayn suwal jawab

Questions about poetry, answered by Ameer-e-Ahl-e-Sunnat

THIS booklet was presented by Markazi Majlis Shura of Dawat-e-Islami (Central Advisory Body of Dawat-e-Islami) in Urdu. The **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

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An English translation of 'Ameer-e-Ahl-e-Sunnat say shaiyri kay baray
mayn suwal jawab'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

Table of Contents

Questions about poetry, answered by Ameer-e-Ahl-e-Sunnat	1
Virtue of Salat upon the Prophet ﷺ	1
Some Madani pearls for those who have a passion for poetry	1
Passion for poetry or desire for fame!	2
Desire for the pleasure of Allah Almighty or desire for praise.....	5
The excellence of those who remain unknown	6
How is it to possess enthusiasm and a liking for poetry?	8
What is said about writing Na'at in poetry?.....	11
Can a non-scholar write Na'at?.....	12
Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ would only listen to the Poetry of Two People.....	13
Composing Poetry is not for everyone	14
Whose Poetry should be recited?.....	14
Have Your Poetry Reviewed.....	16
How is it to say the Words 'Tou' or 'Tayra' in Na'at?.....	17
How is it to Change a Poem?.....	19
Can Islamic Sisters Alter the words of a Poem?	20
The Gujarati Poems of Ameer of Ahl-ul-Sunnah	21

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions about poetry, answered by Ameer-e-Ahl-e-Sunnat

Du'a of Janasheen-e-Ameer-e-Ahl-e-Sunnat: O Allah Almighty! Whosoever reads or listens to the 22-page booklet '*Questions and answers about poetry*,' save him from useless things and grant him a tongue that remains busy in Your remembrance and the remembrance of Your Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

Ameer-ul-Mumineen, Sayyiduna Maula Ali al-Murtaza رَضِيَ اللهُ عَنْهُ states: Whenever you pass by a Masjid, recite Salat upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Some Madani pearls for those who have a passion for poetry

Question: If an Islamic brother wishes to write poetry in praise

¹ Fadh al-Salat Alan-Nabi, p. 70, Raqm 80

of the Beloved Prophet ﷺ, what should he be mindful of and which types of words should he use?

Answer: The first recommendation is to not even develop a desire to write poetry, for the science of ‘Urood’ is a difficult subject of poetry. Also, in order to write Hamd, Na’at and poetry about the Noble Sahabah, Ahl-ul-Bayt رضى الله عنهم and pious predecessors رَحِمَهُمُ اللهُ, one must have a good grasp of the sciences of Quran and Hadith, as well as an extensive vocabulary, mastery in this field and a lot of knowledge.

I have seen a lot of poetry written by the common people which contains unbefitting things; neither is a Radeef to be found nor any sign of a Qafiyah nor is the meter correct. Sometimes those who may be skilful in poetry and keep in mind the science of ‘Urood, may fall short in matters of Shari’ah. Therefore, it only makes sense for a scholar, one who has mastery over this art and who possesses a lot of knowledge to write poetry. In any case, if a layperson does write some poetry, they should have it checked by a scholar who has expertise in this field, and act upon their guidance.

Passion for poetry or desire for fame!

Remember! Poetry is something that makes a person very famous; a person cannot avoid praise and ends up being afflicted with a love for fame. Only the one who is saved by Allah Almighty can be protected. I will give you an example of

this: When a person writes a poem, he will definitely write a Maqta'¹. Now, if someone recites his poetry but does not recite the Maqta', he will feel sadness in his heart. In fact, if he cannot bear it, he will even say, 'Brother! Recite the Maqta',' so that it is known that he wrote the poem. Outwardly, there is corruption present within this intention. Then, not placing one's name in the Maqta' is also a great test, because if the poet does not write his name in the Maqta' then it will pain him greatly, as the people will not know that he wrote the poem.

However, it must be noted that these Madani pearls of mine should not be applied to the elders of this religion, as Ala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has written 'Raza' in his Maqta', and many other elders have also written their own names. Remember! Our pious predecessors were embodiments of sincerity, and we cannot ever reach their level!

Some pious predecessors did not mention their names in their own books out of fear that it might be said on the Day of Judgement, 'You only wrote this book in order to become famous, thus, your name is well-known and you have been praised, so there is nothing for you now!' Then such people will be thrown into Hell on their faces.²

¹ The final couplet of a poem, in which the poet mentions his pen-name. (Ameer-e-Ahl-e-Sunnat *دائمت بر كائهم العالیه*)

² *Mirat al- Manajih*, vol. 1 p. 191

There is mention of three individuals in a certain blessed Hadith, i.e., a scholar, a generous person and one who was martyred in the way of Allah Almighty; these three will be asked regarding their actions, and they will all acknowledge the bounties of Allah Almighty, and express thanks to Him. They will say, 'We did such-and-such service,' 'We carried out such-and-such act of generosity,' 'We did this and that,' then it will be said to them, 'You did all of this so that you could be called a scholar, a generous person and a brave individual,' then they will be thrown into Hell.¹

Under this Hadith, Mufti Ahmad Yar Khan رحمته الله عليه writes: 'This applies to every action.'² Every person should ponder over what will happen to the one who carries out an action in order to be known. Indeed, there is great pleasure in being famous, and this is the reason why some people give donations, as they have a desire to be mentioned on the TV and in the newspapers, stating that so-and-so donated such-and-such amount. Those who do such, do so openly. Now, only Allah Almighty knows better regarding their intentions; we cannot attack anyone's intention. However, there are sometimes clear signs that the one donating money only desires to be praised. Nevertheless, it should be remembered that an outward sign can sometimes prove to be incorrect. Therefore, there is no need for anybody to

¹ Muslim p. 813, Hadith 4923

² Mirat al- Manajih, vol. 1 p. 192, Selected

invent a sign themselves. We should only have a good opinion; safety lies in this.

Desire for the pleasure of Allah Almighty or desire for praise

Similarly, the writer, the poet, the Muballigh and the traveller in the Madani Qafilah should all ponder. They give their report in one breath. Some of them say, 'I have travelled for 12 months,' others say, 'I have travelled for 25 months,' and some say, 'I have devoted my entire life to this!' Indeed, this is a great honour, and I am not saying that these people are ostentatious. However, they should reflect over their hearts as to why they are doing such. If someone was to hear them saying this and says, 'Wow brother! You have made great sacrifices.' Likewise, if a person heard a Muballigh delivering a Bayan and said, 'You deliver very good Bayans,' or said 'سُبْحَانَ اللَّهِ', or if someone heard a Na'at Khuwan reciting a Na'at and said 'سُبْحَانَ اللَّهِ' how beautiful is your voice.' Then what thoughts arise in the minds of such people? Are they doing all this, just to receive praise and commendation from people?

In a similar manner, those Qaris who recite the Quran should also ponder as to whether they have only reserved all of the rules of Tajweed for the microphone. Do they keep to the rules of Tajweed when offering Salah? Is it the case that they only

adhere to these rules in order to receive praise and encouragement from people?

Remember! By no means do these words of mine mean that if a Qaari recites in a good way, it should be said about him, 'He is only reciting like this in order to show the people,' or, 'His heart does not contain sincerity,' etc. It is not permitted to have a bad opinion of someone nor make a judgement regarding them like this. Remember! Allah Almighty is aware of everything; we should ponder over why we are reciting, why we are writing, why we are doing this, why we are saying that, why we are delivering a Bayan, why we are giving a Dars, why we are travelling in the Madani Qafilah, why we are taking part in the area visit in order to call towards righteousness, why we are reciting Na'ats, why we are reciting the Quran, why we are praying Tahajjud, and why we are acting upon the Pious Deeds booklet. If only, we perform just those actions which contain reward and the pleasure of Allah Almighty. May Allah Almighty grant us sincerity and save us from having a desire for fame.

The excellence of those who remain unknown

'Hubb-e-Jah' is for one to have a desire for respect and fame, and a desire to be well-known, and for the people to honour him and praise him. It is also for a person to mention their familial link – for example, he calls himself a Sayyid, or mentions that he is from the offspring of a certain Pir, or that

his lineage goes back to a certain pious predecessor – so that the people honour him, kiss his hands and say, ‘مَا شَاءَ اللهُ brother, you are so-and-so’s grandson or great-grandson’, or, ‘So-and-so’s son,’ or ‘Wow brother, you are so-and-so.’

Even if he does not introduce himself, he still has a desire to be introduced to others so they know who he is. He may also want people to know who he is related to, if he has a link with or is related to a well-known personality. Yes! There is also a chance that the one who is associated with a well-known personality is also honoured and given protocol. There is a risk factor in everything.

May Allah Almighty have mercy upon our state, and may we receive the blessings of those unknown and anonymous people, about whom it was explained: They are kept far from people, they are not inquired or asked about, nobody visits them if they become ill, and nobody attends their funeral prayers when they pass away. These unknown people have had their excellences and high rank explained in blessed Ahadith.

In visible terms, nobody knows who these people are. In reality, they are pleased with only Allah Almighty knowing of them. In other words, they are not concerned if people know them or not, the fact that Allah Almighty is All-Knowing of their state is enough for them. If Allah Almighty wills, He may grant one of these anonymous people fame and widespread reputation, and this is dependant on His Plan and Will.

One should not also come to a misconception regarding the widespread fame of the honourable Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ**, Companions **رَضِيَ اللهُ عَنْهُمْ**, Awliya and scholars **رَحِمَهُمُ اللهُ**. Due to the fact they are well known and not anonymous, this does not mean they do not have a high rank or station. Rather, these blessed personalities have their own respective ranks.

Having fame and being well known can be a dangerous trap for people like us. If we avoid it on one instance, we fall prey to it on another. We then appease our desire for fame with self-serving excuses, saying it was not our original intention or goal to become famous, and we intended for something else to happen, etc. On some occasions, we even resort to lying to save ourselves and appear virtuous, and this ultimately boils down to us not being able to handle this fame and becoming entrapped in pursuit of it.

May Allah Almighty make us all truthful, and become eternally pleased with us!¹

How is it to possess enthusiasm and a liking for poetry?

Question: I have a great affinity for poetry. Please guide me in this regard.

Answer: It is not good to have a liking for poetry¹. I have seen many instances, in which words of disbelief are written by

¹ *Malfuzaat Ameer Ahl-e-Sunnat, episode 110*

poets. Even famous poets who are given importance in history have been prone to these huge errors. When reading their poetry, a person will grasp his head in shock, as these people even write statements which are against the grandeur and honour of Allah Almighty and His Messenger ﷺ. They sometimes make fun of Paradise, or write against the sanctity of the angels. Perhaps someone wrote this in regards to these people, that,

*Jahannum ko bharden ge, shaa'ir hamaray
Our poets will fill the Hellfire*

Whoever said words of disbelief in their poetry; such words upon which an order of disbelief must be issued², and they

¹ Poetry, in its essence, is not something reprehensible, as it is a form of speech. If the poetry is good, it is considered good discourse, and if the poetry is bad, the discourse is considered bad. It is narrated by Sayyiduna 'Urwa رضي الله عنه, that the Messenger of Allah صلى الله عليه وآله وسلم has stated: 'Poetry is a form of speech. Good poetry is like good speech, and bad poetry is like bad speech.' (*Sunan-al-Kubra lil-Bayhaqi*, vol. 5, p. 110, Hadith 9181) Sayyida 'Aishah رضي الله عنها stated: 'Some couplets are good, and others are bad. Take the good and abstain from the bad.' (*Al Adab-ul-Mufrad*, p. 235, Hadith 890) (*Tafseer Siraat-ul-Jinan*, vol. 7, pp. 173, 174)

² There are two categories of Kufr (disbelief): Luzoom-e-Kufr and Iltizam-e-Kufr. The former refers to a statement which is not essentially Kufr, but leads to Kufr. Iltizam-e-Kufr refers to openly doing anything which opposes Zaruriyat-e-Deen (religious matters known by everyone). This category of Kufr is unanimously conclusive and consensually definitive, even if the one who opposes this verdict exhibits aversion from Kufr and gives claim to being Muslim. (*Fatawa Razawiyyah*, vol. 15, p. 431, summarised) - In order to learn more, read 'Kufriyah Kalimat kay baray

went on to die in this state without repenting; they are an apostate and will forever remain in the Hellfire.

Nowadays, everyone is becoming a poet. In fact, there are many dummy poets who do not even know the basics of composing poetry. Regarding these people, a poet said:

*Shaiyri aati nahin par shaairi karnay lagay
Shaiyri chaara samajh kar sab gaday charnay laghay*

Poetry is not a job or means of livelihood, but an art form. If one is not acquainted with the artistic regulations of poetry yet composes couplets anyway, it is the same as an unskilled person trying to sew clothes in the same way as an expert tailor. A poet must possess depth of vocabulary in the language he intends to compose in. The dummy poets we mentioned do not fully understand Urdu, nor are they aware of Radeef (order of composition), Qafiyah (repeating form) or Beher (meter of a couplet).

These people compose poetry on the meter of a song, or Na'at Shareef. Sometimes, a Na'at reciter with a beautiful voice may write poetry in tune or melody. Due to their vocal ability, they may also stretch words outside of the meter to make them fit the intended melody. Individuals who are unaware of the

mayn suwal jawab', a book published by Maktaba-tul-Madina, the publishing department of Dawat-e-Islami.

regulations regarding poetry, take these poems and read them, despite there being major mistakes in their composition and content. However, who can make them understand this? If someone raises this issue, that their poem is not good, then one will observe an uproar and great discord upon this.¹

What is said about writing Na'at in poetry?

Question: How is it to compose and write Na'atiyyah poetry?
(Poetic praise of the Holy Prophet ﷺ)

Answer: This is a Sunnah of the honourable Companions رضى الله عنهم. It is clearly proven that some of them, for example, Sayyiduna Hassan bin Thabit رضى الله عنه and Sayyiduna Zaid رضى الله عنه, penned Na'at in praise of the Holy Prophet ﷺ in the form of poetry.

We should keep in mind, that writing Na'at Shareef is an extremely difficult and sensitive art. For this reason, to be an expert in this field one must also be a scholar of Islam. Otherwise, due to a lack of knowledge, he may utilise words which are disrespectful or inappropriate, in order to maintain Radif, Qaafiya and Beher.

It is inappropriate for the masses to garner enthusiasm for poetry, as there is a higher chance of Kufr taking place in poetry as opposed to prose. If a poem is kept safe from Shar'i

¹ Madani Muzakarah, no. 14

errors, even then, it will contain many examples of useless and trivial topics and statements, as very few people have a mindset to abstain from this. Yes indeed, the same way normal conversations nowadays contain much frivolity and trivial, useless statements, the same can be found in some Bayan and Na'atiyyah poetry.

Can a non-scholar write Na'at?

Question: Can a non-scholar write Na'at Sharif, and should the Na'at written by him be recited and listened to?

Answer: Whoever has adopted the company of the scholars of Ahl-us-Sunnah, knows the fundamental and necessary rulings of Shari'ah, and has each line examined by a scholar; there is no repulsion in reading what he writes, and neither is there repulsion in reading what he has had checked by scholars.

My master, A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته اللہ علیہ was severely against the premise of a non-scholar writing Na'atiyyah poetry. Summarizing his words, he mentions that the content found in the poems of ignorant and unlearned Na'at writers is sometimes filled with Kufir. It is impermissible to call those who recite such poems into gatherings of Na'at. To send anyone into this form of Na'at recitation is Haram, and to listen to such poems is an act of sin.

Imam Ahmad Raza Khan رحمته الله عليه would only listen to the Poetry of Two People

Question: Whose poetry did Imam Ahmad Raza Khan enjoy listening to?

Answer: Most poets did not keep the rulings of Shar'iah in mind when writing. Therefore, he رحمته الله عليه would only listen to the poetry of two people; Sayyiduna Maulana Kifayat Ali Kaafi and Sayyiduna Mawlana Hassan Raza Khan رحمتهما الله عليهما. It is mentioned on page 225 of the book of Maktaba-tul-Madinah, 'Malfuzaat-e-A'la Hadrat': A man went to Bareilly for the death anniversary of Sayyiduna Shah Niyaz Ahmad رحمته الله عليه. He met Imam Ahmad Raza Khan رحمته الله عليه and asked if he could recite some poetry. Imam Ahmad Raza Khan enquired: Who wrote this poetry? He mentioned the poets name and Imam Ahmad Khan responded: I do not listen to any poetry except for the poetry of Maulana [Kifayat Ali] Kaafi and [my brother] Hasan. On page 227, it is further mentioned: In reality, writing poetry is difficult but people consider it to be simple; you must tread carefully! If he is successful the writer gains spirituality, but if there are shortcomings, then he is subject to insult and criticism. Praising is simple but the boundaries and extent to which one is glorified must be respected.¹

¹ Malfuzaat A'la Hadrat, p. 277

Composing Poetry is not for everyone

Dear Islamic brothers! If a poem is being recited that does not conform with the rules of Shar'iah, then it is necessary for the learned to correct the issue. This is only when you have a predominant assumption that the reciter will accept and rectify his mistake. Otherwise, leave the gathering immediately. If you hear impermissible words or meanings on a CD etc., then turn off the Hi-fi instantly and refrain from listening to such poetry. If the situation permits, correct the mistakes of the poetry and the reciters.

Whose Poetry should be recited?

Question: Whose poetry should we read and listen to?

Answer: It is permissible to read and listen to the poetry written by every Muslim, as long as it fulfils the requirements of Shar'iah. Not everyone is capable of writing poetry that Shar'iah permits. Thus, it is safer to listen to the poetry of the reliable scholars of Ahl-ul-Sunnah. Here are 7 recommended names:

1. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ
2. Maulana Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ
3. The Khalifah of Imam Ahmad Raza Khan, Maulana Jameel-ur-Rahman Razavi رَحْمَةُ اللهِ عَلَيْهِ
4. The son of Imam Ahmad Raza Khan, Maulana Mustafa

Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

5. The son of Imam Ahmad Raza Khan, Maulana Haamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ
6. The Khalifah of Imam Ahmad Raza Khan, Maulana Sayyid Muhammad Na'eem ul-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ
7. Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ

Question: Is there a scenario where we can listen or read the poetry of a non-scholar?

Answer: If you want to read the poetry of someone who is not a scholar, their poetry must be reviewed and verified by a Sunni scholar beforehand. **إِنْ شَاءَ اللهُ** this will ensure that your faith remains intact. Otherwise, it could be the case that instead of highlighting and removing any errors, you may be swaying and listening to poetry with statements of disbelief. Firstly, a non-scholar should refrain from writing poetry. If he has written poetry before acquiring necessary knowledge, he should not read or share them before a Sunni scholar reviews them. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was a great Sunni scholar and therefore, all the verses of his poetry were in accordance to the Quran and Hadith. Here is a quatrain of how Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ describes his poetry:

Hun apnay kalam say nihaayat mehzoos

Bay ja say hay رَحْمَةُ اللهِ عَلَيْهِ mahfooz

Questions about poetry, answered by Ameer-e-Ahl-e-Sunnat

*Quran say mayn nay Na'at go`i seekhi
Ya'ani rahay ahkaam-e-Shari'at malhooz*

(Summary: I am pleased with my own poetry, as Allah Almighty has blessed me with safety from including unfitting and trivial content within it. I have learnt how to compose Na'at from the Holy Quran; meaning, I kept all the regulations of Shari'a in mind and observed them strictly.)

*Sayyidi Ahmad Raza nay khoob likha hay kalam
Un kay saaray na'tiyah asha'ar par laakhoun salaam¹*

Have Your Poetry Reviewed

Question: Why is it necessary to have poetry checked by scholars?

Answer: Sometimes, poets say absurd things. It is clear that they are poets with worldly backgrounds, who developed an interest in writing religious poetry, praising Allah Almighty, the Prophet ﷺ or a pious predecessor. This leads to various errors being committed. This is not their field; this is the realm of the scholars, not the work of non-scholars. It is evident that they do not possess the correct beliefs in relation to Allah Almighty and His Prophet ﷺ. This ignorance can lead to poetry, that was intended to praise the

¹ Kufriyah Kalimat kay baray mayn suwal jawab, pp. 32-38

Prophet, being full of insults or **مَعَادِ اللَّهِ**, the Na'at is taken to levels of ascribing Uluhiyyat [words and statements used to describe Allah Almighty are being used to praise the Prophet]. Sometimes, their poetry is full of statements of disbelief and the people are reading along while thinking it is a Na'at.

A non-scholar should be dependent on the noble scholars, otherwise he may fall into disbelief and be oblivious to it. Our respected poets should not consider me their enemy, nor should they be upset with me. I am not opposed to any of you and I do not take part in any gatherings where poets read their poetry, thus I am not in competition with any of you. I do not know much about the art of poetry, although I have enough knowledge of it to get by and I always have my work checked and reviewed.¹

How is it to say the Words 'Tau' or 'Tayra' in Na'at?

Question: Is it disrespectful to use the words 'Tau' or 'Tayra' when referring to the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**?

Answer: No! This is because the words of respect and insult are dependent upon norms in society. In our society, the words 'Tu' and 'Tayra' are not considered disrespectful when written in poetry in praise of the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Composing

¹ Malfuzaat Ameer Ahl al-Sunnat, episode 51

poetry is an art in which words are placed upon specific scales to create the beauty of rhyme and rhythm, making the poetry easier to read. This is why changing one word can ruin the beauty and even the flow of the poem. Therefore, in praising the Prophet, respect is in reading the poetry exactly as it was written, as long as the poetry is approved by Shar'iah. There is a famous poem of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ:

*Wah kiya Jood-o-karam hay Shah-e-Batha tayra
Nahin sunta hi nahin maangnay wala tayra¹*

Some people read it like this:

*Wah kiya jood-o-karam hay Shah-e-Batha aap ka
Nahin suntan hi nahin maangnay wala aap ka*

Reciting the poem like this ruins the beauty of it entirely. Whereas, the one who wrote the poem had an unparalleled amount of love and respect for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On one occasion, a renowned scholar participated in a gathering. The reciter started reading this poem and replaced the word 'Tayra' with 'Aap ka', out of respect. This resulted in the beauty of the poem being ruined. Eventually, the respected scholar said: 'Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ had greater respect than you [for the Prophet], so recite only what he has written.'²

¹ Hadaiq Bakhshish, p. 15

² Faizan Madani Muzakarah, episode 32

How is it to Change a Poem?

Question: Some poets mention their name at the end of their poetry out of humility. Can we change these words?

Answer: Sometimes, our pious predecessors write such words out of humility, it leads to us being unable to recite them out of respect. For example, there is a verse written by Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ: 'Koi kiyun puchay tayri baat Raza!' The next part has words written out of humility, which I will use for myself instead: 'Koi kiyun puchay tayri baat Attar! Tujh se kittay hazaar phirtay hay.' Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has used these words out of humility. It is my opinion that these words should not be read out and instead, this should be read: 'Tujh se kittay hazaar phirtay hay' or 'Tujh se shida hazaar phirtay hay' or 'Aashiq hazaar phirtay hay.' Or another word can be used that fits the scale and does not ruin the flow. When reciting this poem, explain what the original words were and how they were used out of humility. Then mention how you will change the words.

Nowadays, reciters of poetry cannot say these simple words. But they can say 'I have been tired for 2 days, I have been tired for 12 days, I have to attend lots of gatherings etc.' Perhaps their minds have never acknowledged the fact that some clarifications need to be made. I am not talking about everybody here, but I am saying this to vent my frustration, that an explanation is not given where it is needed. Sometimes,

the reciters explain the poetry of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, and this requires knowledge and great caution because his poems are difficult. There are commentaries of Hadaiq e Bakhshish available. There is no harm in explaining a poem from the commentaries written by scholars.¹

Can Islamic Sisters Alter the words of a Poem?

Question: There is a poem: ‘Mayn Madinay chala’. If Islamic sisters read ‘Mayn Madinay chali’, is this correct?

Answer: Reading the work of a poet is ‘to narrate’. Meaning, we will recite it however he has written. Now, if Islamic sisters read ‘Mayn Madinay chala’, it may seem strange. Thus, they should read ‘Mayn Madinay chali’. However, there are many masculine pronouns used later on in the poem; where and how will they make all these changes! Anyhow, changing ‘chala’ to ‘chali’ will be necessary because this is the feminine form of the word. If ‘chala’ is used instead, Islamic sisters will laugh and make jokes. There are more poems that do not require these changes and a commonly read. Remember! Claiming the work of another poet, e.g. ‘I wrote this’ is a lie and a form of deception. This is a reprehensible act and is known as ‘stealing knowledge’. The works of different poets can appear to be

¹ Malfuzaat Ameer Ahl al-Sunnat, episode 246

similar out of coincidence, which is known as ‘Tawaarud’ in technical terms.¹

The Gujarati Poems of Ameer of Ahl-ul-Sunnah

Question: What was the first poem you wrote?

Answer: I’ve actually studied in Gujarati medium, which is no longer implemented. The Gujarati language has been oppressed to such an extent, that people who call themselves Gujarati are surprised when I converse with them in their own language. This is because these poor souls speak Gujarati in the same way some people speak a broken and strange form of Urdu. Nonetheless, Gujarati is a very good language, the same as Urdu. Some time ago, I would participate in gatherings where Gujarati poems were recited. I would write poems in Gujarati too. (At this time, Haji Abdul Habib then asked:) Kindly read to us a verse from any of your Gujarati poems. (Ameer-e-Ahl al-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ* replied:) I have not collected all of my Gujarati poems into one place, as I did not think to do this back then. But I do remember some of them from time to time. Here is the Maqta’ [last verse in which the pen name of the poet appears] of a poem I remember:

*Mangiyo Chay Ishq-e-Nabi Mangi Na Duniya Ayentray
Mujh nay Attar Samajh daar Najar Aaway Chay*

¹ Malfuzaat Ameer Ahl al-Sunnat, episode 246

Questions about poetry, answered by Ameer-e-Ahl-e-Sunnat

(i.e. I have asked for the love of the Prophet, not the wealth of the world. Due to this, It appears that Attar is intelligent)

These were my feelings, that instead of receiving the wealth of the world, I should acquire and treasure the love of the Prophet !صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ *Dilon ki Rahat, episode 8*



A statement of the final Prophet of Allah Almighty ﷺ

“From what has been said by poets, this statement of Labeed is most truthful: ‘أَلَا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ’ بِاطِلُ’ (‘Take heed! Besides Allah Almighty, everything will perish.’) (Bukhari, vol. 2 p. 570, Hadith 3841)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com